THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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EDITED BY

J. Breckinridge & J. C. Harrison.

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CONVERSION OF A MOHAMMEDAN.

We some months since mentioned to our readers the conversion to Christianity of a young Persian, named Mirza Mohammed Alli. The last report of the Scottish Missionary Society, in relation to their mission at Astrachan, gives the particulars of this interesting event, and from it we collect the principal facts.

New-York Reli. Chron.

This young Persian is the only surviving son of Hagi Kasem Bek, a venerable old man, who once held the office of Chief Kazy or judge in the city of Derbent, but who had been accused and convicted of treason, and sent a prisoner to Astrachan. Finding himself solitary in this situation he sent for his son, to be the companion of his exile: a request with which the young man immediately complied. Here Mohammed had frequent opportunities of seeing the Scottish Missionaries, and was occasionally employed in giving some of them instruction in the Turkish and Arabic languages. While thus engaged, frequent discussions took place on the subject of religion, and he strenuously opposed every thing that was said concerning the Gospel; at times venting his feelings in blasphemous expressions against the Redeemer. Still within a few days after such ebullitions of passion he would again renew his inquiries, and provoke further discussion: in the end evidently becoming a sincere inquirer after the truth. The Missionaries now endeavoured to show him the way of God more perfectly, to bring the truth home to his conscience, to point out to him the inconsistencies of the Koran, and to compare with him the the system of religion which it contains, with that taught in the New-Testament. He soon became deeply impressed with a sense of his sinfulness and misery, and keenly felt the conviction of a wounded spirit. At length, however, he obtained peace, through the application, it is hoped, of the peace-speaking blood of Jesus.

The old Hagi was greatly afflicted with his son's apostacy, and would sometimes yearn over him with all the tenderness of a parent's heart, while at others he would treat him with the utmost severity. Once in the presence of a number of persons he required his son publicly to renounce his Christian principles; which on his refusing, so enraged the old man that he threatened unless he recanted he would get him bound hand and foot and sent to the police. "Father," replied Mohammed, "I cannot recant. My feelings would induce me to become a Mohammedan; but my conscience will not permit me." Here his father reminded him that all their controversies about matters of faith were determin-

ed by the sword. "A sure proof," said Mohammed, "that your religion is not of God; for God does not need such carnal weapons to decide matters of faith." This so enraged his father, that he ordered his servants not to give him a particle of food, neither allow him to help himself as he was unclean. Mohammed accordingly went surpperless to bed; but some hours after, his father coming to his bedside, and gently waking him, said, "My son, you see I am an old man: have compassion on my white beard; do not grieve me by being an infidel." "Father," replied the young man, "you are my parent, and it is my duty to obey you in all things; but why should you demand of me that obedience which I owe to God only? In this one thing I cannot obey you."

Mohammed Ali had been accustomed to visit the Missionaries daily, previous to this circumstance, but now his father confined him as a prisoner, had him severely beaten, and left him in a great measure without food. The missionaries learning this, conceived it to be their duty to adopt some means for his protection. This greatly incensed the Hagi, who declared his right not only to imprison his son, to beat and to starve him, but even according to the Mohammedan law, to put him to death. They then applied to the Governor to protect Mohammed from his enemies; and in consequence of this he was brought the same evening to the Mission house, and safely lodged. When asked as to the state of his mind during his confinement by his father, he said, "Notwithstanding all the wrangling and abuse to which I was exposed, I felt quite peaceful and happy." The meekness with which he bore the ill usuage of the Persians who came to argue with him, was a pleasing proof of the influence of Divine truth on his heart, and was calculated to make a powerful impression on the minds of his countrymen.

Shortly after this he was baptized by the Scottish Missionaries with much solemnity, in the Mission Chapel, before a crowded audience of the natives of at least seven different countries; the service being conducted in the Persian, Turkish and English languages.

Numbers of Persians now visit Mohammed Ali and converse with him as to the change which has taken place in his views, and some to reason with him on the subject. These opportunities are not lost by him: but he states clearly his own views of the Christian religion, and his reasons for embracing it; and as occasion admits, points out the futility of that foundation on which they are building their hopes for eternity.

LETTER FROM MR. COOK.

The London Wesleyan Methodist Magazine contains the following extract of a letter from Mr. Cook, Methodist Missionary to the Mediterranean, dated Alexandria, (Egypt,) Sept. 10, 1824. *Fam. Vis.*

The vessel by which I expected to go to Smyrna having received all its lading for Constantinople, the Captain informed me that he could not engage to leave me at Smyrna or at Scio. I therefore engaged with a Captain of a small vessel who was bound to this port, and left Beyrout in the night of the 7th inst. We arrived at Larneca, in the Island of Cyprus, and anchored in the road, on the evening of the 10th. I went on shore the next day with the Captain, and distributed a number of tracts in modern Greek and Italian, which were very thankfully received.

The anathema which the new Pope has pronounced against the *Biblici*, and the Protestant Missionaries in the Holy

Land, is fixed on the church doors of the convent of the Latin Monks of the Terra Santa, in Arabic, Modern Greek, and Italian. "*Let them curse, but bless thou.*" I did not learn this in time on Saturday to go and see it, and I did not go on shore on the Sunday; in the evening of the day the Captain very unexpectedly came on board, and soon after sunset we set sail.

One of the Terra Santa Monks came on board at Cyprus, as passenger to Alexandria; and we had many discussions together, which I have noted in my journal. He told me that they had heated the oven of the convent at Jerusalem, with copies of the Sacred Scriptures that had been distributed among the members of their church at Jerusalem! He told me too, several times, that if I went to Genoa with my books, I should be burnt in the market-place with them. I replied, that burning me would not prove any thing but their cruelty, of which too many proofs had already been given. In most of the questions that we discussed, the Captain and others acknowledged that the Protestants are in the right. On our arrival here, the Monk begged me to let him have a copy of the Scriptures, and promised that he would preserve and read it; but begged I would not mention this before the other persons in the ship."

METHODIST INDIAN MISSIONS.

From the Christian Register.

The Methodist Ohio Annual Conference met at Zanesville, Ohio, on Thursday, 2d September, 1824. With them were five Sandusky Indians. I first saw them in the Methodist church in the afternoon of Saturday, 4th September. After the sermon by a bishop, one addressed the assembly by an interpreter, another prayed, and all arose and sung an Indian hymn together.

I am not a Methodist;—have never been a loud advocate for missions, though always a friend, I hope, to the extension of Christ's kingdom upon earth. I was most deeply interested in this meeting; more so than in any theatrical exhibition, or the utterance of the most heroic or patriotic sentiment.

The remarks of the Indian were singularly interesting. He pronounced a sentence, and paused while the interpreter published it to the assembly. It was not an address got up for the occasion, but the simple expression of strong emotions excited by the occasion, and uttered from the heart.

He spoke of the change wrought in his own country by the preached Word, and of the change wrought in his own heart. He spoke of the time when his own nation rightly possessed these serpentine streams (pointing to the Muskingum and Licking) and these beautiful hills. He himself had lifted the tomahawk in their defence: had borne his rifle through these valleys in search of the white man's blood. He spoke of the farms and towns, which have risen up in all the land; and of the wonderful change by which he was brought to speak before this assembly; an assembly that not long ago would have sent forth shrieks at the sound of an Indian's voice!

He expressed the deepest gratitude for the gift of the gospel to his people, and acknowledged with interest the Annual Conference of Ohio, as the chief instrument of Providence in supporting their spiritual necessities. He had a sound and reflecting mind. All that he said sunk deep into the hearts of the hearers, and made a lively impression there.

When he had closed, his brethren rose up with him, and sung a hymn in their own tongue. The language was harmonious. The air discovered a strong resemblance to their own various hunting songs. It was a little strange to the ear and mind; but the

strains were more melodious than I had previously heard from Indian lips. The performence was such, with the attending circumstances, as to melt many eyes into tears. These men and late savages now stood in the presence of a great congregation, transforming their own wild notes into a hymn of praise; and with a perfect harmony of time and voice, devoutly singing the Redeemer's love. Jesus' name alone could be understood in the song. It did move the deep feeling of every heart.

After the hymn one of their number kneeled with the congregation in prayer. The language was Indian. Never heart had freer utterance, or poured forth its short petition with greater fervency.

I have heard the Indian war songs and hunting songs and battle cry; but never before have I heard these sons of the forest speak, in their own energetic and eloquent manner, of righteness and of judgment to come; in deep tones of feeling sing the great Redeemer's praise; and, bending the knee, supplicate the gift of the Holy Spirit. If these be the fruits of missions, who will not aid the work?

W.

THE LITTLE WANDERER.

A few weeks since being at the house of one of my father's friends, I was pleased to see the management of his family, especially that part which pertains to the instruction of his children. We had been conversing about the benevolent efforts which are now making to lay the treasures of the gospel at the feet of every human being. We were about closing this interesting conversation, when a white-headed little boy, who had been listening very attentively, climbed upon his father's kness, and inquired "what made people give away their money, and do so many missionary things?" "The same reason, my son, that caused Jesus Christ, to come to our world, and die for us. Do you know why he did this?" "Yes, father, to save lost men; but what is meant by lost men?" I will tell you, my child, as well as I can. Some years ago I had a friend who was travelling in the northern part of Vermont. The country was then mostly new—the trees were not cut down, houses were not thickly built. My friend was on horseback. He was one day belated, and as the night came on, he was just entering some woods which were several miles through, before he would come to a house.—Soon darkness came on, together with a thick fog It was so dark that he could not see to guide his horse, and so he let him follow his own course. The wolves were prowling and howling around, and now and then the yell of a catamount would echo through the forest. As my friend was riding slowly along in this gloomy situation, he thought he heard a child cry! He stopped and listened. He still heard it. It seemed to be off in the woods on the right, perhaps at the distance of fifty rods. He listened and still heard its cry. What should he do? He did not know but it was a catamount, as they will sometimes imitate a human voice, in order to allure men to them. He did not know but it was robbers, who wished to draw him away that they might murder him. If it was a child, it was so dark he knew not as he could find it. He listened, and now and theo heard its cry continue. He was a resolute, and a benevolent man; so he dismounted, tied his horse, and went into the woods towards where he heard the cry. After going some forty rods, he stopped and listened, and heard the cry off still farther in a different direction. He follows it. After going some distance, he stops, stands bending forward in the attitude of listening—all is silent and dark;—something catches hold of his pantaloons, and pulls—he stoops down to see what it is, when a sweet voice

says, 'Pa! is it you?' He took up the little boy, about three or four years old! He now seeks for his horse, and as if Providence gave him special direction, he comes out right by him. He rode forward with the boy in his arms, till he came to a house. On entering, he found it was the house of the little child's father, to whom he now brought back his little boy. The father and mother almost fainted when they saw their son, and all the younger members of the family jumped and clapped their hands, when they again saw little Henry return. Poor little fellow! He had been lost from his father's house almost three days, and they had been all of this time seeking him. He was pale, and almost starved; but he was glad to get home, and his return filled all the family with great joy, for they were mourning and weeping over him, when the stranger brought him in! Now, my son, was it noble, generous and benevolent, for my friend thus to expose his life, to seek the little wandering Henry in the dark woods?"—"Yes, father;—he was a brave, good man."—"Well, it was such a spirit—such a compassion, that caused Jesus Christ to come into our world, when all men had left their father's house, like little Henry, and were wandering in darkness and sin, as he was in the wilderness. God is our father, and heaven our home; but men are going astray, and are not seeking this home. You see, then, why it is that good people send missionaries and Bibles to the heathen; it is because they feel compassion for them; because Christ has commanded them to go and call this world of wanderers to return to their Father's house."

N. H. Repos.

An Infant's Prayer.—Christian parents should early direct the attention of their children to the true source of their wretchedness and danger—the sinful affections which lurk within them; and, if favourable opportunities are sought, deep impressions may be made. A very young child, when angry, was asked by an affectionate Christian parent, if she was not unhappy. To this the child assented, and inquired what was the reason. She was told that a naughty disposition in her bosom made her unhappy. Impressed with the truth, she asked if she could not tear it out of her bosom. The answer was, no. Can't you tear it out papa? said the child. No, my dear, said the father, but your great Papa in heaven can remove it. When the child was put to bed, and her mother was supposed to have left her, but before she had actually withdrawn beyond the compass of her little voice, she heard a sigh and a petition from the infant, with her hands pressed together, "*Please great Papa in heaven take away the naughty out of my bosom.*"

THE SUM OF RELIGION.

By Lord Chief Justice Hale, of England, found in his closet, amongst other papers after his decease.

"He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience. He is sorry with all his soul, when he comes short of his duty. He walks watchfully in the denial of himself, and holds no confederacy with any lust, or known vice; if he falls in the least measure, he is restless till he has made his peace by true repentance He is true to his promises, just in his dealings, charitable to the poor, sincere in his devotions. He will not deliberately dishonour God, although secure of impunity. He hath his hopes and his conversation in heaven, and dares not do any thing unjustly, be it ever so much to his advantage; and all this, because he sees him that is invisible, and fears him because he loves him.

—fears him as well as for his goodness as his greatness. Such a man, whether he be an Episcopalian or a Presbyrian, an Independent or an Anabaptist; whether he wears a surplice or wears none; whether he hears organs or hears none; whether he kneels at the communion, or, for conscience sake, stands or sits, he hath the life of religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the eternal God, he can commit sin with presumption, drink excessively, swear vainly or falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he may be studious to practice every ceremony, even to a scrupulous exactness; or may, perhaps, as stubbornly oppose them. Though such an one should cry down Bishops, or Presbytery; though he should be re-baptized every day, or declaim against it as heresy; and though he fast all the Leut, or feast out of pretence of supersition; yet, notwithstanding these and a thousand external conformities, or zealous oppositions of them, he wants the life of religion."

UNCOVERED ANGER.

The Dairy of an eminent ejected Minister contains the following distressing narrative:—In the year 1667 a man near Barnard Castle, was ploughing a field adjoining his cottage. His son, a young boy, who was driving, happened to displease him; at which he flew into a violent rage, and in his fit of fury, struck the boy with the plough-staff so dreadful a blow, that the poor child fell down and died on the spot. When the father saw that his son was dead, he uttered three loud and agonizing shrieks; on hearing which, his wife ran out of the house to the place, leaving a young child in the cradle, and the door open. When she came back, she found her infant torn and mangled to death by a sow that had gone into the house during her absence. In her frenzy of grief, the wretched mother ran to the river, which was hard by, and throwing herself in, was drowned.—To finish the tragedy, this most unhappy man, who, by yielding to the temptation of undue anger, at the fault of his child, thus dreadfully saw himself bereft, was apprehended and committed to York Castle to take his trial for the slaying of his son.

The manuscript from which the above account is taken gives no further information of the man. If he survived, he was probably tried for man slaughter: but O what a lesson is this to all, especially to parents! How little does the slave of angry passion know into what misery he may, in a moment, plunge himself! Reader, are you a passionate man or woman! You have, very probably, been upon the very brink of consequences, as terrible as those related above. It is only God's amazing mercy that has prevented them! Dare you presume that he will *always* thus interpose? What if, on the next gust of your rage, he should leave you to yourself in righteous judgment? O, cry for the benefits of the blood and Spirit of Jesus! Watch and pray, that you enter no more into temptation.

Family Visitor.

COLONIZATION SOCIETY.

The receipts of the Society the last year amounted to $4,379 89. The number of Auxiliary Societies has increased to 45, beside several formed since the last Annual Meeting.—Among the officers of these Societies we find the names of many of the most enlightened statesmen and patriots, of which our country can boast. Auxiliary State Societies have been formed in New-Hampshire and Vermont. A sim

ilar association has been instituted by the most influential men in New-Jersey; and measures have been taken for the formation of an auxiliary in every county in that State. Dr. Ayres and the Rev. Mr. Boyd, in their mission to the middle and eastern states, found public opinion in favour of African Colonization. Men of talents and influence, and enlightened christians of all denominations, were disposed to patronize it. Ecclesiastical bodies passed resolutions, recommending it to christian liberality; and in some places sermons were preached and collections taken up on the fourth of July, for its benefit. The affairs of the Society are well understood, and its object warmly promoted, in the Theological Seminaries at Andover and Princeton. *Fam. Vis.*

SANDWICH ISLAND MISSION.

The journals of the missionaries to the Sandwich Islands, inserted in the Missionary Herald for April, are full of interesting intelligence. Mr. Thurston has recently stationed himself at Kiruah, on the island of Owyhee, the largest of the Sandwich Islands. This place is the residence of the governor of the island, and contains about 3000 inhabitants. Within 30 miles, Mr. T. thinks that there are not less than 20,000 inhabitants, and that the whole Island contains 75,000. The name of the governor is Luakini. He is an intelligent man, speaks the English language intelligibly, is fond of improvement, has lately purchased a framed house brought from America, and withal is a warm friend of the missionaries. At the time of Mr. T's. arrival, he had nearly completed a house for public worship, 60 feet long by 30 wide, and superior in other respects to any other building of the kind in the islands. On the 10th of December, 1823, the house was dedicated to the service of God by Mr. Thurston, in the presence of the chiefs and the people of Kiruah. Since that time two meetings have been regularly attended every Sabbath, and the congregations usually consist of from 600 to 1000 souls, who listen to instruction with a good degree of seriousness.—The governor uniformly attends, and requires his people to observe the Sabbath in the strictest manner. At his particular request, also, Mr. Thurston conducts family worship at his house morning and evening, and in imitation of his example this practice has been introduced into the families of inferior chiefs. *N. Y. Observer.*

EDUCATION IN INDIA.

The following is a rough statement of the numbers in the schools established by various Associations, for the instruction of native children in that country.

The Society for promoting Christian knowledge	8500
Baptist Missionary Society	10000
Church Missionary Society	6581
Adults	230
London Missionary Society	4650
In Government Schools, under the superintendence of the Missionaries of the London Society, say	3000
Calcutta School Society	2300
Wesleyan Missionary Society	4000
Bombay Education Society	1200
American Board of Missions	3500
Scottish Missionary Society	500
Hindoo College, at Calcutta, Serampore, &c. say	300
Ja Narain's Seminary at Benares	130
Netherlands Missionary Association	100
Free School Association at Cawnpore	150
Total,	45,641

These numbers are given from the latest accounts received. From several Missionary Stations, returns have not been received for several years.

It is believed that there are now at least 50,000 children, the major part heathen, now instructed in the schools established by Protestants in India.

Fam. Vis.

SABBATH SCHOOL ANECDOTES.

In Roscrea, in the south of Ireland. walking in the fields one evening, I observed a little girl watching clothes which were drying; while she read in a book. I asked what book do you read? "The Bible, Sir." So you are fond of reading the Bible.—"I am, Sir." Where did you learn to read the Bible? "In the Sunday School." In what book are you reading now? "The book of Job." To other questions satisfactory answers were returned. Sometime after I was called on to visit a sick person, and I was greatly struck at finding my little Sunday School friend sinking under a rapid decline. She had learned the grand outlines of gospel doctrine, what we call the plan of salvation, but she had not obtained the consolations of religion. She was encouraged to look for these, and she soon obtained them, and continued in possession of them till her last hour. Observe the process:—the Sunday School led her to the Bible—the Bible led her to *Jesus Christ*, and *Jesus Christ* led her to heaven.

In a late Sunday School examination, the teacher mentioned that direction of the wise man, "Buy the truth and sell it not." He remarked that he that buys the truth makes a good bargain; and inquired, if any of them recollected any instance in Scripture of a bad bargain? I do, replied a boy; Esau made a bad bargain when he sold his birthright for a mess of pottage. A second said, "Judas made a bad bargnin, when he sold his Lord for thirty pieces of silver." A third said, "Our Lord tells us that he makes a bad bargain, who, to gain the whole world, loses his own soul." Sunday School instruction goes farther still; in many cases it renews the heart and life.

[*Sunday Sch. Mag.*

ADVICE TO YOUTH.

On the coast of Norway is a dreadful whirlpool. The body of water which forms it is extended in a circle about 13 miles in circumference. In the midst of this stands a rock against which the tide in its ebb is dashed with inconceivable fury; when it instantly swallows up every thing which comes within the sphere of its violence. No skill of the mariner nor strength of rowing can work an escape. The sailor at the helm finds the ship at first going contrary to his intentions; his vessel's motion, tho' slow in the beginning, every moment more rapid, it goes round in circles still narrower, till it is dashed against the rocks and entirely disappears. And thus it fares with the hopeless youth that falls under the power of any vicious habit, particularly *drunkenness*. At first he indulges with caution and timidity, struggles against the streams of vicious inclinations. But every relapse carries him farther down the current, and brings him nearer to the rocks in the midst of the whirlpool, till at length subdued, he yields without a struggle.—It should also be observed, on the other hand, good habits are powerful as well as bad.

PRAYER.

A gentleman conversing with his friend respecting the exercises of his own mind, before and after conversion, observed that there was a great difference as to the OBJECTS of prayer: When I was (said he,) only a nominal christian, I used to pray *to my family*—if any strangers were present I prayed *to them*—when I was alone I prayed *to myself*:—But since I have been renewed by divine grace, in all my prayers I PRAY TO GOD.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, MAY 25, 1825.

ON ATTENDANCE UPON DIVINE WORSHIP.

One of the next distressing circumstances of the present day, in our country—one as much calculated, perhaps, as any other, to throw a damp over the feelings of those disciples who are longing to see a revival of the Lord's work amongst us,—is, the smallness of our congregations, and the little disposition of our people, to attend upon the House of God.

Whence this effect? How much is it owing to the ministers themselves; how much, to the sinfulness of the people?—As to the ministers it will be conceded that they want, both knowledge and zeal: Their unworthiness, in most respects, will be admitted. Yet after all has been allowed in this way, which candor could easily require,—it must strike with melancholy force—that the general inhabitants of the land are much to blame—that these love not, and honor not as they should, the Lord and His Christ—that the House of prayer is not attended, because of the lack of a population who estimate its value.

And this is an awful business truly! For when we shall be assembled before God; what apology will it be for our not having attended upon His public Ordinances—for our not having obtained by means of hearing, that "faith" which "cometh by hearing,"—that the House of God was an hated place to us—and that *there*, for us, was no charm.

Blessed God! the excuse is the admission of the crime!.....The House then, of the Most High, had no charm for our bosoms! the House of the Most High, with us, was a detested place!—What an admission! Why how, then, would *Heaven* be relished by us—seeing that what came, on earth, the nearest to Heaven had ever been the place of our abhorrence?..... The House of God is one of the means to prepare us for Heaven one of the means of God's own appointment: And if the means were not attended to, how can the end, how can the state of blessed preparedness—have come to be ours?

The smallness of our Western Congregations then, do indicate, in our case, it is to be feared—*smallness of blessing*. Our people will not "draw nigh to God;" and God, we have reason to be afraid, will not draw nigh to them."—Our state is a state of woe, in some good measure;—our prospect (unless God come speedily to our aid) a prospect of gloom;—the call upon us—by what we find, or should find, in our hearts—a call to lamentation.

But we must not give up! All is not yet lost! We must call upon God! We must endeavor, in His fear, the amelioration of our affairs.

But are we convinced that our affairs thus need amelioration, that they are thus deplorable.

If we are not convinced of this; there is indeed, less hope for us—than we were supposing.....We *must* be convinced!—by opening our eyes, by regarding the alarming circumstances of the times—by looking, with an eye of steadiness and observation, upon that *extent* of public moral disease which so loudly calls for the moral medicine, and the moral physician. Until this just conviction be produced in the minds, of at least many,—all hope of remedy seems to be at an almost infinite distance!

But supposing this conviction *to be produced* on the part of a considerable number of persons;—let us be allowed to offer a few suggestions, touching this little regard which is paid to God's public worship, both to Laymen, and to our Clergy.

And first to Laymen.

Let Laymen who are pious look into this matter. Let them ponder it well. It is not unlikely that this state of things is one, which, in some measure, they could provide for. They could encourage the attendance of the careless, not only by their example, but by their prudent precepts and exhortations. They could place before these persons, as opportunity offered, the light in which this subject should be regarded. And thus addressing themselves to their understandings, and their feelings; it cannot well be supposed that they would find such appeals to be altogether in vain,

But a word to Clergyman also..... These likewise should make efforts in private. But they should also prepare themselves, as well as may be, for their pulpits,—so as to speak—not indeed with the mere "enticing words of man's wisdom"—but in the simplicity, and with the power, of the Gospel of Christ. And with a view to this sort of preaching; should not preachers be ever impressing upon their minds, and their hearts, the nature of their work? It is not themselves they are to proclaim—but Jesus. They should not, therefore, permit themselves to be puffed up with the vain hope of *making a figure* before a mighty multitude. And going to their places of appointment, with these humble views, and with feelings prepared for any sort of assembly, and any sort of cir cumstances; they would find themselves possessed of a new adaptation to the awful business of saving the souls of men.

Perhaps, however, these views are rather narrow. The writer is a *presbyterian*; and his views may be drawn, rather much, from what he knows—too well—of those with whom he is in church connexion:—Be it so. He wishes that his remarks may not apply, *beyond* the narrow region of his personal observation. And where Congregations, (as they are sometimes, he knows) are *exceedingly numerous;* he fain would indulge the *desire*—if he can not the hope—that there may be *little room* for this question: "Whether the prospects of good results *be least*—where there are *few* persons, but who are some little disposed to "take heed" as to how and "what they hear"—or where there is a *vast throng* who care exceedingly little, for what is said from the desk, but only for the looks &c. of one another?"

Our hints are dropped, we hope, in a Christian temper, and our prayer is that they be means of good.

FOR THE LUMINARY.

"A Greater than"—La Fayette—"is here:"

OR, THE WORLD'S GUEST.

This great Personage visited our world about 1800 years ago. He liberated us from the power and dominion of Sin and Satan—He "spoiled principalities and powers,—making a shew of them, openly triumphing over them."

He did not barely assist us in gaining our liberty; but he accomplished the arduous task alone—"Of the people there was none with Him".....And this victory he gained by *thirty years* of hard trial, and unparalleled sufferings.

He also *laid aside His Titles*, and became one of us—"He made Himself of no reputation."

He is soon to visit our world again. "He is to come a second time, without sin, unto salvation;—in the clouds of Heaven—with all the holy angels with him: ten thousand times ten thousand go before him:—thousands of thousands minister unto him."

Let every soul ask itself, "Am I ready to go out to meet Him"?....There will no excuse be taken: poverty is not a sufficient one;—for our benefactor has prepared a wardrobe,—there

is also an armory where we may be completely equipped—a store-house, of provisions and every thing we need —"without money and without price." No, we are left without excuse: none are excluded, but those who exclude themselves.

This condition will be especially required of us—that we lay aside our tattered garments, and put on the robes that he hath prepared for us.

The next Sabbath our Illustrious Chief has appointed for us all, in our respective churches, to learn from his heralds how we are to testify our gratitude, but above all things to learn the necessity of being clothed in his garments —or, when He cometh, we shall be "found speechless." MARY.

N. B. We shall be happy to find that the youth and beauty of the land are disposed to do honor to *our world's Guest* (so far as they can honor him) by turning out the next Sabbath, according to our sister's announcement. *Ed.*

For the Western Luminary.

Mr. Editor,

It has ever been to me an unaccountable fact, that some professors of religion really appear to enjoy more pleasure in civil mirth, or what may be termed vain amusements, and in the company of those who attend such scenes habitually, than in the service of God and the society of the humble pious. Is it a fact, that the services of religion do not afford the mind more solid, lasting and refined enjoyment, than that of the world. If so, why do such professors trammel themselves with a profession of religion? why do they not come out for the world and take their fill of its pleasures?

A professed Christian should ever remember, that he has put on the Lord Jesus Christ, and that it is at his peril not to walk in him—that he is in some measure the light of the *world*, and the *salt* of the *earth;* and that when he unites with the world in its follies and fashions, that his light becomes *darkness*, and that the salt has lost its savour. Such professors of religion must know that they wound their brethren, yea, that they *wound Christ in the house of his friends*, that they crucify him *afresh and put him to open shame.* Very different are such from the Apostle Paul, who *would not eat meat* during his life, if it *should offend his brother.* To such I would say, *pause* and ask the solemn questions: Do I in acting thus, let *my light* shine before men, that they may see my good works, and glorify God? do I thus *shun the appearance of evil?* do I thus live soberly, righteously and godly in this world? These are important questions to a real christian: he cannot read them with indifference. How will the formalist and fashionable christian answer his injured Saviour in the day of judgment for the many wounds he has inflicted on him in this world? what excuse will he then make? will he plead successfully with his awful Judge, that the occasion was extraordinary? that young friends wished to go, &c. &c.? Such excuses will be treated as were those made in the days of Christ, when one said, I have purchased a tract of land, and must go and see it; another, I have bought five yoke of oxen, and must go and prove them; and another, I have married a wife, and therefore cannot go,—concerning whom the Lord Jesus said, they never shall taste of my supper. AN OBSERVER.

FOR THE LUMINARY.

On the Inspiration of the Sacred Scriptures in general—and more particularly of the New Testament.

(No. III.)

3. THE APOSTLES LAID CLAIM TO INSPIRATION —Thus Gal. 1. 1, "Paul, an Apostle, not of man, neither by man—but by Jesus Christ, and God the Father."—1 Thes. 1. 5: "For our

Gospel came not unto you in word only, but also in power, and in the Holy Ghost." "The great salvation, spoken by the Lord, and comfirmed by them that heard him—God also bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost."—Heb. 2. 3, 4—2 Pet. 3. 1, 2. The holy prophets of old are put on a level with the Apostles of the Lord and Saviour, and their words with the Apostles commandments. Now the former were by the confession of the Jews, and Peter's assertion, inspired—of course the latter too. The passage is as follows—"This second epistle, beloved, I now write unto you, in both which I stir up your pure minds, by way of remembrance. That ye may be mindful of the words which were spoken before by the Holy prophets, and of the commandment of us the Apostles of the Lord and Saviour."—1 Cor. 2. 10, 13. "But God hath revealed *them* (i. e. the doctrine and nature of the future heavenly glory of believers,) unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. And we have received the Spirit of God, and we speak in the words which the Holy Ghost teacheth, comparing spiritual things with spiritual."—1 John 4. 6. "We are of God,—he that knoweth God heareth us, and he that is not of God heareth not us." Peter's testimony to Paul is most direct and full.—"Even as our beloved brother Paul also, according to the *wisdom given* unto him, hath written unto you, as also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable *wrest*, as they do also the other scriptures, to their own destruction." We are elsewhere told that "all scripture, is given by *Inspiration* of God, and that holy men of old spake as they were moved by the Holy Ghost." Here the *writings* of Paul, (expressly referred to,) are put on a level with the *other scriptures;* and to make their divine derivation still more obvious, we are told that it is to the destruction of men to wrest them.

Thus the Apostles claimed divine Inspiration, and this claim is established upon the ground that they had given to the world the Apostolic evidences of it. "Truly the signs of an Apostle were wrought among you in all patience, in signs and wonders and mighty deeds." And to establish the claim still more incontestibly, they appealed not only to their *own* miraculous works, but to the fact, the marvellous fact, that they had been empowered to impart the same miraculous gifts of the Spirit to others, and to multitudes of those whom they were then addressing. These were then living evidences,—persons endued by their instrumentality with the power of the Spirit, directly appealed to by the Apostles themselves, for the truth of their assertion—and standing up in crowds to attest the truth of their claim. The Apostles then appropriated to themselves this divine endowment, in such a way that the proof went along with the claim. Now these things, which were such evidences to others, could not have been the less so to themselves,—they who could *discern infallibly the spirit of others*, must have intimately known their *own*. With these miraculous powers and gifts of the Spirit, they must have possessed an unerring consciousness of their having been divinely imparted. The question therefore, "how did they know themselves inspired?" which some have so stoutly and so stupidly urged, is scarcely worthy of an answer. The very phraseology of Paul, "I think I have the Spirit of Christ," which has been misused to encourage the idea that he was not certain of his inspiration, is a direct assertion of the fact;—Dokeo,

the Greek word, is a modest assertion, and is used in 1 Cor. 4. 9, "For I think or am fully persuaded that God hath set forth us the Apostles last, as it were appointed unto death, for we are made a spectable unto the world and to angels, and to men." Here let it not be said that the proofs contained in this and the last head are in reference to the oral instruction of the Apostles, and not to their writings; for surely if it were important that their *utterance to a few in one age*, should be infallible through the demonstration of the Spirit and of power, in order to effect its end, it was still more so in regard to *records* which were to be sent down *to all ages*, and to regulate the religious opinions and immortal destines of *every succeeding generation*. But the Apostle Peter, as we have shewn, testifies to the Inspiration of the *written* Epistles of Paul. Paul informs us that the Corinthians acknowledged his *Epistles*. "For we write none other things unto you than what ye read or acknowledge." 1 Cor. 1. 13.—See Gals. 1. 8, 9. "Though we or an angel from heaven preach any other doctrine unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other doctrine unto you than that ye have received, let him be accursed." Surely then, he here identifies his *preaching* with his *writings*, and whatever attaches itself to his utterance, and oral teaching, quite as much accompanies his written instructions—otherwise we suppose that help granted to the less which the greater and more important had not.

4. THE APOSTLES WERE DESIGNED TO BE ON EARTH THE REPRESENTATIVES OF THE DIVINE REDEEMER AFTER HIS ASCENT INTO HEAVEN. In common with all whom they directly or mediately have ordained, they held a commission from Christ to preach his Gospel to the nations. But beside this, the apostolic office had something peculiar in it, and different from this. The keys of the kingdom were committed to them. What they bound on earth was to be bound in heaven, what they loosed on earth was to be loosed in heaven. "He that heareth you, heareth me, and he that despiseth you, despiseth me."—Luke 10. 16. "As my father hath sent me, even so send I you." John 20. 21. They were to found Christ's Empire on earth,—they were to found the christian church,—they were to record all he had taught, as he had left nothing on record.—They were to do greater works than those he did, in his name, because he was about to leave the world, to go his father, "having blotted out the hand writing of ordinances," having done away the shadows and types and ceremonies of the old dispensation, and "brought in everlasting righteousness,"—nailing not only ceremonies and rites, but all his enemies to the cross, he now ascends the throne, to wield the evolutions of his rising empire. These Apostles were his representatives on earth, his mouth, his hands, through whom he spoke and wrought and triumphed. Now, is it to be for a moment thought, that his stupendous work was to be accomplished, without the very Divinity himself moving upon them, directing, sustaining, and infallibly teaching them? It were indeed *to suppose them Gods*;—and thus dispense with all necessity of that which we claim for them, by making it not a gift from God, but the intrinsic and self-possessed power of the Deity. We need not quote those passages of the New-Testament which confirm our view of the Apostolic character; but will remark here, that in writing what may be called their commentaries on the important facts connected with the Saviour's mission to earth, they must have had a divine inspiration for their guidance. In reference, for example, to the death of

Christ as a propitiation, to his intercession, and his mediatorial reign on high,—to the future prophetic history of the church, as then given, and since fulfilling, in every age—to the circumstances of the resurrection and the final judgment,—most of the matters and doctrines made known by them must have been revealed to them after the Saviour's ascension: It was *inspired matter*, and it necessarily supposes an *inspired record*.

(*To be continued.*)

We publish with pleasure the gentlemanlike letter of Mr. Semple,—and the more so, as we deem the publication of it no wise calculated to evince that any remarks which we ever made of President Holley were at all illiberal. The *morals of a gentleman* that individual *may possess*,—while yet of *Christian* morals—or, of morals founded on *vital religion*—he may be entirely destitute. Christian morality must restrain its professors from sinful conformity to the world: "Be not conformed to this world"—says the Blessed Jesus. If President Holley have no vital religion, it is *his* misfortune and that of the public.

This much—*en passant*. We mean no attack; but what we have said seemed due to ourselves. ACTING EDITOR.

Clarkesville, King & Queen Cty. Va.

Messrs. Editors,

In your paper of March 16th, I found my name very unpleasantly introduced in a letter addressed to Dr. Holley, under the fictitious signature of Philo Holley. In this letter there is a suggestion, I think, that I had given contradictory statements of that gentleman's moral and religious sentiments. On this subject I feel it my duty to offer some explanation, which I shall do in a very few words.

Previous to my entering Transylvania University I had formed unfavourable opinions both of the moral and religious sentiments of Dr. Holley.—These opinions I continued to entertain until I heard him deliver a course of Lectures on morals and mannners, and had an opportunity of making observations on his general deportment, when I was convinced in point of moral principles he had been misrepresented. I avowed these convictions not only to Dr. Holley but many others, and among them to Dr. Fishback. I also wrote my father to the same effect. As to Dr. Holley's religious principles, I had no opportunity of knowing them correctly further than from a single discourse and some passing conversations with him. These opinions however were not unfrequently the subject of conversation in private circles with others. From these sources (perhaps insufficient ones) I had my doubts whether the Dr. was acquainted with *vital Religion*, as it is termed in the Christian world. By vital Religion I mean what is so often in the Pulpit urged as a Supernatural communication from God. That Dr. Holley believed the Bible to be of divine authority, and the Christian Religion what it claims to be, the production of Heaven, I had no more reason to doubt than I have to doubt that thousands of nominal christians of all ranks and all characters throughout Christendom, sincerely believe the same. I have no more right to doubt it than that the Dr. believes the system of Mental Philosophy on which he lectures with so much ability. If I said I believed he was no Christian, (which I might have said with some restrictions and qualifications) I said solely in reference to vital Christianity. My opinion is that a man may have a very proper sense of morality, and that morality too drawn from Christianity, and yet not be a vital Christian. The preachers and writers whom I admire most have advanced this sentiment, and it is one to which I yield my unqualified assent.

As to Dr. Holley's general conduct as a man and a President of Transylvania University, I will take the liberty of saying, that in my opinion he acts well his part, and believing this I authorized the publication of the conversation alluded to in your paper, which it appears has been so offensive.

I am, Sir, your most obedient,
respectful and humble servant,
ROBERT B. SEMPLE, Jr.

Messrs. Breckinridge & Harrison.

REVIVALS OF RELIGION.

There has been some time past, a very powerful revival in Palmyra.—All ages and descriptions of people are among the subject of this blessing. About 300 have united with the Baptist, Presbyterian and Methodist churches; and to each about an equal number. In Gennessee, the Lord is pouring out his Spirit, and both the Baptists and Presbyterians are sharing in the blessed effusion. *Bost. Rec.*

A brother in the ministry writes under date of Jan. 17, from the westward that the Lord is doing wondrous things for Ohio. A reformation commenced in the northern part of that state in October last, and still continues. *Col. Star.*

"We are are informed," says the editor of the Trenton Recorder, "that since the commencement of the revival of religion in Kensington, nearly one hundred and seventy persons have been admitted into the church."

We understand, says the Boston Recorder, that a revival of religion has commenced in *Yale College*, with encouraging prospects.

REVIVAL OF RELIGION

Within the Bounds of the Presbytery of Newark.

The whole number, who have become hopefully pious within the bounds of this Presbytery during the past year, is 657. *N. Y. Obs.*

Free Blacks in New-Jersey.—The New-Jersey Colonization Society have passed a resolution that is expedient to adopt measure to raise funds sufficient to defray the expenses of fitting out a vessel, under the direction of the society, to take free blacks to the Colony at Liberia. The free blacks of New-Jersey are to have the preference.

American Bible Society.—The Treasurer acknowledged the receipt of $5,156 82, in March 1825.

Usefulness.—During the 16 years of Dr. Romeyn's ministry in the city of N. York, 650 persons were added to his church; of whom *thirty* young men devoted themselves to the ministry of reconciliation. *Chris. Gaz.*

Actual Cannibalism.—At Van Diemen's Land, New South Wales, Alexander Pierce, an old convict, runaway, and often punished offender, was convicted of the murder of Thomas Cox, another runaway. The day preceding that appointed for his execution, he made a most horrible confession of having repeatedly escaped with other convicts into the woods, and when reduced to the lowest extreme by famine, having killed and eaten no less than four successive victims. When he killed Cox, he was alone with him, and his heart failing in the attempt to effect his escape, he returned to the settlement with a part of the butchered flesh with him, and surrendered himself to the government, but declared that Cox had died a natural death, until the remains of the carcase were found and evinced the contrary.

N. Y. Statesman.

——:o:o:o:o:——

DIED, in this town, on Monday last, Mr. William V. M'Cullough.

POETRY.

THE RESTORATION OF ISRAEL.

Mountains of Israel! rear on high
  Your summits crowned with verdure new
And spread your branches to the sky,
  Refulgent with celestial dew,
O'er Jordan's stream of gentle flow;
  And Judah's peaceful valleys smile,
And far reflect the lovely glow
  Where ocean's waves incessant toil.

See where the scattered tribes return;
  Their slavery is burst at length,
And purer flames to Jesus burn,
  And Zion girds on her new strength:
New cities bloom along the plain,
  New temples to Jehovah rise,
The kindling voice of praise again
  Pours its sweet anthems to the skies.

The fruitful fields again are blest,
  And yellow harvests smile around;
Sweet scenes of heavenly joy and rest,
  Where peace and innocence are found!
The bloody sacrifice no more
  Shall smoke upon the altars high,—
But ardent hearts from hill to shore
  Send grateful incense to the sky!

The jubilee of man is near,
  When earth, as heaven, shall own His reign;
He comes to wipe the mourner's tear,
  And cleanse the heart from sin and pain.
Praise him, ye tribes of Israel! praise
  The King who ransomed you from wo:
Nations! the hymn of triumph raise,
  And bid the song of rapture flow!

U. S. Lit. Gaz.

THE RISING MOON.

The moon is up! how calm and slow
She wheels above the hill!
The weary winds forget to blow
And all the world lies still.

The wayworn travellers with delight
The rising brightness see,
Revealing all the paths and plains,
And gilding every tree.

It glistens where the hurrying stream
Its little rippling heaves;
It falls upon the forest shade,
And sparkles on the leaves.

So once on Judah's evening hills
The heavenly lustre spread;
The gospel sounded from the blaze,
And shepherds gazed with dread.

And still that light upon the world
In guiding splendour throws;
Bright in the opening hours of life,
And brighter at the close.

The waning moon in time shall fail
To walk the midnight skies;
But God hath kindled this bright light
With fire that never dies.

Rock. Gaz.

NIGHT.

Night is the time to muse;
  There, from the eye, the soul
Takes flight; and with expanding views,
  Beyond the starry pole,
Descries athwart the abyss of night,
The dawn of uncreated light.

Night is the time to pray;
  Our Saviour oft withdrew
To desert mountains far away;
  So will his followers do,—
Steal from the throng to haunts untrod,
And hold communion there with God.

Night is the time for death,—
  When all around is peace,
Calmly to yield the weary breath,
  From sin and suffering cease,—
Think of heaven's bliss, and give the sign
To parting friends;—such death be mine!

LINES ON A WATCH-CASE.

Onwards for ever moving,
These faithful hands are proving
  How quick the hours steal by;
This monitory, pulse-like beating,
Is constantly methinks repeating,
  Swift, swift the moments fly;
Reader, be ready, or perchance, before
These hands have made one revolution more,
  Life's spring is snapp'd—you DIE!

——:o:o;o:o:——

Men often go to God in duties, with their faces towards the world; and when their bodies are on the Mount of Ordinances, their hearts will be found at the foot of the hill, going after their covetousness.

BOSTON.